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Christianity and The Religions

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CHRISTIANITY AND THE RELIGIONS

BEING THREE LECTURES DELIVERED
AT THE SUMMER SCHOOL OF
HARVARD UNIVERSITY IN JULY, 1908

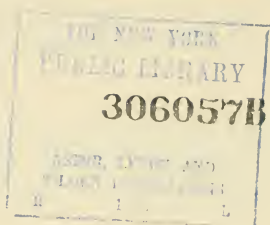
BY

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NOTE

When the invitation to deliver these lectures came, it was probably intended that they should discuss the attitude of present day Christian teachers towards those of other religions.

This, however, seemed fruitless. The attitude of Christian teachers to-day towards their brothers who do not know the Father is practically determined by the individual's apprehension of the Message he is sent to deliver.

The one who understands that it is a Message from the One Father to His children everywhere will approach other teachers as brother draws near to brother. The one who regards the Gos-

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pel as a system opposing other systems and therefore to be defended, will of necessity deal with others as with antagonists.

Hence the only discussion that seemed worth while was the essential difference between the Revelation and the religions with a view to determining what obligation this difference lays upon Christian people towards those who know nothing about the Revelation.

Nor did it seem necessary to take note of the religions as these are known in our time, since it were impossible to determine to what extent these have been consciously or unconsciously influenced and colored by contact with Christian teaching. All that has been said therefore of the religions is spoken of them as they were before there had

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been any Revelation of the Father in the person of His Son, our Lord and Saviour Jesus Christ.

The last lecture is one man's opinion as to how the obligation ought to be met which Christians owe to their brothers who do not know the Father. It is of use just so far as it commends itself to the judgment of intelligent people or tempts others to formulate a more reasonable mode of procedure.

A. S. L.

I

THE RELATION OF
CHRISTIANITY
TO THE RELIGIONS

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I

Every right-minded man has probably at some time tried to picture Utopia. At least it would be hard to find one who thinks at all who, in his youth, did not dream of a state of society wherein all sorts and conditions of men might have an opportunity to develop to their best. This generally passes and the man settles down into the commonplace (we call it "becoming conservative"), having made up his mind that the odds are too great for him,

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there is no use to set himself against the multitude; or else he becomes absorbed in getting for himself, (whether the getting refers to religious or material things does not signify—the getting for himself is the factor of importance) and adopts the easy philosophy that teaches him to think it is as much as one man can do to look after and meet his own obligations (obligations meaning self-interest). So the dream fades and these join the company of those who smile at dreamers and believers in Utopia, waiting for them also to be made practical by the logic of experience.

But even so it seems to be true that whenever in the records of the human family (his race or religion does not alter the case) a man has appeared who

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led the people up to a higher level in the scale of life, (not necessarily to a more comfortable mode of living but to higher ideas of men and living,) that one has been a "dreamer" who persisted in refusing to surrender his ideals, convinced that his dream and not what men call "the natural order" described the truth about human life; and has been able to make some at least see through his eyes and desire to reduce his dream to practical expression. And every such man (it can no doubt be stated without exception) has started from the postulate that when Utopia is found, the Eternal under whatever name He may have been known and man will walk as friends. Or, to put it differently, all the records of the human family seem to indicate that their

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development has been dependent upon and in proportion to the efforts of men to solve the problem of the relation between man and his Maker (the terms that happen to be used do not signify). Thus among all the races is to be found the dream of a golden age when there will be harmony between these two. There is no surprise, therefore, when we find that all the religions upon which the old civilizations were built up (for in every case a religious system lies back of the civilization) have this one motive—to find a means by which man may be in God's presence, so to speak, naturally. The consciousness that a man must at last come into the Presence is always present; the fact that a man is unworthy to be in that Presence is taken for granted; that he

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can become worthy has been the saving conviction at all times, among all people. And every religion has had this for its end, to enable man to attain that worthiness in order to have a share in the golden time.

Nor have these religions failed in their purpose. The development of nations has been a history of the growth of their religions. Each nation seems to have grown until the peoples have attained the ideal their seers dreamed of. This realized, there has come first stagnation, and then—invariably—deterioration, until contact with a higher type; i. e., people with a more true ideal, has given a new motive and so a new growth. (Comparison of the races which in the old time grew, with those that seem to have had in themselves no

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power to develop will illustrate this for the curious.) Careful scrutiny enables us to find the reason why all the old religions sank into decay without their ideals being realized. They were all based on imperfect conceptions of human nature, and inevitably so; for in the nature of things a man without help from outside himself cannot know what is not to be "discovered" in human experience. Therefore it is not to find fault with, but to state a self-evident truth about the old civilizations, to say that these had to pass because their religions, i. e., the expression of their ideals, could not pass beyond or reach higher than the limitations of that man among themselves who had come nearest to a manner of life worthy to be a model in his generation.

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As has been said, this whole religious development everywhere had its origin in the conviction that for a golden age to be set up there must first be found a means by which men might be consciously at home in the Presence. All alike taking for granted that a man in the ordinary circumstances of his life might not presume to come there. Every religion was a system for the purpose of propitiating Deity. But it is not to be concluded from this that man knew or had clear cut opinions about things unseen. Rather an instinctive conviction, if one may so speak, that some time and somewhere it is the destiny of a man to come into the presence of the All-ruling: but this in another world under new conditions. Here and now the most that can

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be attained is the winning of the good will of a power or powers that it were useless to combat. (It is interesting to note that Confucius seemed to divine the other side of the truth when he bade men because they could *know* nothing of the beyond, to learn how to win contentment by living right in the days of this life. As also to note that for the Hebrews what has been said does not apply. For unlike any other people their conception of the Eternal was not only that He is One, but that "He is of purer eyes than to behold iniquity." Therein describing an ideal that can never become ineffective, for it involves the thought of final completeness for the one who is to see Him face to face.)

So human society developed; each

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age having its dream of Utopia; each age guessing at the riddle of the Unseen. Each age lifted up by the few who dreamed beautiful dreams and thought great thoughts giving up their lives to the effort of trying to solve the mystery of the Unseen. And by striving each age at last reached up to and won what their great ones had dreamed of—and then passed, because as someone has said of the Roman Empire it did not know what to do with the world after it had it in its hands to fashion as it would.

II

It was when the Roman Empire had attained to heights that until then had not been reached that Messiah came. In Him the “human” was finally and

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completely differentiated from all creatures. He came not as other men had come with a proposed solution of a difficulty. He did not come to establish "a religion" or to tell men of new methods by which they might propitiate powers in whose presence they were impotent. Above all he did not come as a rival to the old religions, claiming adherents for Himself as the originator of a cult. It were impossible to think of Him as one of a company contending for rights or pleading for a hearing. Truth is, He never had a word to say against any. "I came not to destroy but to fulfil" was His own declaration as to his attitude towards what had been. And though this, of course, had reference first of all to the development of

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His own people, and to their hopes and fears concerning their relation to the Eternal, it were just to conclude that He had in mind also those other mighty men of old, by whom the Almighty had been leading men everywhere up from the earth until they had attained the ability to separate in their thought the human from all else physical and material. The most casual reader must notice the contrast between His teaching and that of all other teaching, even though it be allowed that He had no new code of morals to impart, and in many things stated what the sages had taught before Him. He lifted all that had ever been taught to a new height, giving to morality a new meaning and throwing light on the ancient teachings

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that had never rested there. Yet even though this be true, if it were all that could be said, it would mean that His teaching differed only in degree from what had gone before. It would be exaggeration to use the term "Revelation" to describe Himself and His teaching, for who can say that a man in growing might not have discovered for himself a pure morality, and have searched at last the very depths of the wisdom of the ancients? "Revelation" to be such seems to demand that it show men truth about human life that is outside human experience, in such wise that a man may not only comprehend it, but know it to be necessary for his best development. It must impart truth concerning a man which a man by searching cannot find for himself.

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III

To differentiate the teaching of Messiah from all other teaching from every other source, it is necessary therefore to find in it marks not of difference but distinction, i. e., that which separates it in kind from all other teaching that the race has ever received. Understanding the term "religion" as describing a means by which men may propitiate the Eternal, and win favor where they had deserved punishment, and acquire friendship where there had been enmity, (in general this would describe all the ancient religions), the first mark of distinction in Messiah's teaching is that He did not establish a "religion" but rather declared that His coming brought all "religions" to an end; in

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that what all religions had striven to discover was revealed in Him, and that in His own person He would put to an end that for which all religions had existed. The time will scarcely come (though it might be wished for) when Christian people will cease to speak of "our most holy religion," but on the lips of a Christian that word has wholly different meaning from what is involved when we speak of "the religions." Even the Jews had a system (given them indeed of Jehovah, yet a system) by which a man might propitiate the Eternal, but when Messiah came He declared that He "fulfilled" and brought to an end all that this had stood for. Henceforth there would be no "religion" for the wall of partition He declared He Himself had broken

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down. Hereafter a man, simply because he is a man, may draw near to "the throne of grace" boldly.

Again, all He showed was differentiated from "the religions" by his attitude towards the questions which had underlaid and given reason for them all. No religion but had its motive in the hope or dread of another existence after men had passed beyond the conditions of this present life. And the aim of every rite was to gain credit for the suppliant when he came into Hades; just as the motive of all speculation was either to find some clue to the nature of the Unseen or else find out what befalls men in the land of shadows.

In direct contradiction to this, Messiah took for granted all that men had hoped or dreaded. The life beyond

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in his teaching became a matter of course—the explanation of and reason for all this present. The conditions of that life were treated as a known quantity—its nature was plainly declared and the relation of a man to his Maker was definitely described. And all He showed was based on these suppositions as though they were the very reason and explanation of His Revelation. It is not surprising then to discover that He does not follow the sages in urging men to acts of religion with a view to making peace for themselves in an existence that has nothing in common with the life a man lives on the earth, and yet ever to be dreaded; rather does He teach man to think the other way about—Eternal life which is the gift of the Father

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through His Son Jesus Christ, He seems to say, is the completeness of human life—i. e., of the life a man lives in his mortal body. The matter of supreme importance to every man is therefore the choices he makes; since these show his relation to the things that give color and significance to his life now and here. And the reason of this is that only by using these as his Father uses them can he learn to know the Father and be conformed to His likeness. This, no doubt, is the reason he regularly speaks of the life beyond incidentally. The life that is complete, He tells us, surely waits for the one who longs for it. Therefore complete life is not to be compared with those things, whatever may be their value, that a man

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must let slip in order to attain it. The place of despair surely waits for the heedless one, hence it becomes intelligent creatures not to be deceived by the apparent value of those passing things that degrade men's lives. Perfect life is the destiny of men. What will help them to be worthy to have share in that life ought for men to be the determining factor in their choices.

IV

It is most interesting to note how Messiah confirms the reliability of men's intuitions by tacitly endorsing the end the sages had pursued. These all leave it beyond doubt that they considered the truth about a man's relation to his Maker to be the supreme question. Whatever else they taught, or

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however inadequately, this is the real searching in all the ancient's philosophies. (No reference is made here to the religion of Israel. In this lecture it is assumed that Messiah is the Crown of that Revelation.)

The first word of Messiah after He had declared "the Kingdom of God is come" was to announce that He came to "reveal the Father." It were useless to speak of the meaning of this phrase which has changed the attitude of mankind to all the questions relating to human life, further than to emphasize the self-evident thought that when He said He would reveal the Father, He of necessity must mean that He would show the Eternal to men in the terms of men's thought. The unknowable would be brought within the

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compass of men's knowing so that there would be no more occasion to speculate about Him into whose presence all men's teachers had declared men must finally come. And if His promise was to be of practical value to men, it seems safe to say that He could not mean alone that He would show His Father to men in the terms of their thought, (it may be questioned whether that would have done more than make men marvel). It seems necessary to suppose that He meant He would show to men Him Who is their Father in such terms as would make them able to understand the relation. On the other hand it may be worth while to note that in this promise He did not undertake to show men all the truth about the Eternal. It were easily conceivable that this might

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be impossible. He came to reveal to men all that is necessary for men to know about the creator of the universe and their own relation to Him. In a word He undertook to make clear and to reduce to simple terms the profoundest mystery that confronts human thought by answering that question—What is the relation between man and his Maker? Speaking generally, He added nothing to what had already been revealed concerning the relation between its Maker and the material universe. But as to the relation between men and God, Messiah declared, He is Father. And in this He meant what He said or else He was mocking man. Certain it is that on the simple meaning of this statement is rested all He did and showed until He was received up

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into Heaven; and certain it is that in that unique form of words which we call the "Lord's Prayer," wherein He at one and the same time taught those whom He had chosen to pray and also committed them to the acceptance of His teaching in this particular, He makes them declare as true His first postulate, when He puts on their lips the words, "Our Father in Heaven."

Another conclusion is also inevitable. Not only does He see to it that His disciples may not pray without confessing the truth of His declaration, but He shuts them up to that other declaration of His only less momentous than the first—that a man's life has its source in God's life (thus reaffirming the first record of the old Revelation) and therefore in order that a man may live a nor-

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mal human life, it were necessary that a man be filled, controlled, inspired, taught, guided, all of these and more, by the same Spirit that filled Himself, for it is the Spirit of the living God their Father, and if their Father's then theirs also, so that without the help of the Spirit of God they are not able to be like their Father.

The supreme importance of these postulates in His own estimation is seen in that Messiah's whole public life may be said to have been devoted to making this one truth clear. He was, as men speak, jealous for His Father's honor. He denounced only those (and these He declared to be "children of the devil") whose teaching would lead men to think of His Father as bearing other relation to men than that of Father. And as

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though to put away forever all question as to the literalness of His meaning, the only picture He draws of the Eternal is in the likeness of an old man whose heart is breaking because his son had used his freedom to ruin himself withal. Hence it may be stated unreservedly that His teaching urges men to think of the great Unknown and Unknowable, as far as concerns themselves and their career and in all the relations of life, in the simplest terms of human relations; so much so that He rests His admonition to service rendered for and fidelity to the Lord God Omnipotent on the very same motives that control in a sane household. The Father's love will be wounded by disobedience; the Father's love will be gratified by glad service; but no service is service except

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that which love prompts—love for the Father. The very bonds by which a man would draw away his child from the things that debase, to the course that will issue in self-respect and right manliness.

It is interesting and would be worth while to note how all his teaching takes this starting point for granted, but the detail that is necessary here, is to emphasize that which He repeated again and again, that a man cannot live a normal, human life until he has the mind of his Father, i. e., until he takes the same view of life that his Father takes of it, nor until he deliberately and consciously works with his Father to help Him accomplish what He wishes to have done; another illustration of the simplicity with which He found human relations

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as men know them sufficient to make plain all that human beings need to know about the relation between themselves and the Eternal God. Even that declaration which has given pause to many; and which on this account many have ignored, viz.: that a man's real life begins when he has received Life from above—or as it is put in another place, when he has received the Holy Ghost, is no exception to the rule of His teaching as here outlined. He is only describing in other terms what is matter of course in human experience, that a son cannot be congenial with his father, knowing his mind, sharing his interests, eager to accomplish his purposes, until the son partakes of the spirit of his father. And all that His Revelation contains of satisfaction and joy beyond

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anything that mortal relations can know, He leaves for the child to find out and learn as he becomes competent to comprehend through continuing and ever more intelligent communion and intercourse with his Father thus revealed to Him.

V

It was said above that there were no need to note further marks of distinction between Messiah's method and that of the sages than those there alluded to, but it is necessary here to note one other. He never commanded anybody to believe anything He said. Of all the teachers of men He alone is unique in His reverence for men's intelligence. A man's mind (one cannot read His words without noting it) must be free

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if the man is to retain his integrity. And so He introduced to men that method which at last men have learned to call scientific. Experiment He declared to be the only true test. "Try what I have showed you in your own life and you will find it answers to the truth in you," he declared in various terms. He never spoke except with authority. All the information He imparted He declared to be what He knew in His own experience. But as to its application by others, He always said, "Try it for yourself, letting your confidence in me give you courage to pay what it costs and you will find I have introduced to that which takes all the riddles out of life and makes clear the way before you." He calls it giving men "My Peace."

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That He knew He was inviting men to go in the face of what seemed to be the evidence of practical sense and that He sympathized with them in the difficulty, is evidenced by the many assurances He gave not only in word and picture but by actual demonstration in His own conduct, that what they would secure would far surpass all it cost to get; as well as His compassion for men's weakness and cowardice in drawing back from what they longed for, on account of the dear price involved, is showed by the manner in which He laid bare the inevitable wretchedness that must follow a life that was not lived naturally. Two conclusions seem to be inevitable if we follow Messiah's teachings to their logical end. First, that He regards the theory of life He com-

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mended as the only working theory a man could adopt if he would live according to the law of human nature. And the other no less momentous that He regarded the wretched end of what we call a mis-spent life, as well as all the misery that men suffer in the earth, as due not to the nature of things but to the fact that men, because they do not know the Father, live abnormal "unnatural" lives. He calls such living "sin," and He declares that it was to save men from sin that He emptied Himself of His glory and did a man's part with a man's weapons. The Revelation wrought in the Incarnation of the only begotten Son of God was first to show men the Father—then to show them what human life is like when a man who is filled with the Holy Ghost lives according to the law of His being.

II

WHAT CHRISTIANITY OWES TO THE RELIGIONS

VI

When we come to consider what Christianity owes to the religions, there is but one source to which we may go to find an answer to our question. There are many lines of interesting speculation with regard to the relation between them that tempt one, but they will not help us in this quest, except as all speculation concerning matters of supreme interest helps to throw light on real issues.

We are searching now for a positive answer to a practical question—what does Christianity owe to the Religions? And the question may be answered definitely if what we said yesterday morn-

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ing is true. If it be true that the difference between Christianity and the religions is a difference in kind; and if it be true that the first is the positive showing of the verities that the others were feeling after; and if it be true that the showing of the Revelation removed the need for the others since it gives categorical answer to all the questions the human family (following the instinct of self-preservation) were striving to solve; questions which must be answered before human society can emerge on that level which it knows itself to be capable of attaining, yet not knowing how to reach: then it is plain that the obligation that Christianity is under to the religions is that which all men recognize as the most binding of moral

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pacts. It is the same that a man in safety owes to his fellow who is in danger; or that the one who is warm owes to him who is perishing; or that the one who knows the way owes to him who is bewildered—the very same that He Himself declared compelled the Incarnation of the Word of God, “the Son of Man came to seek and to save that which was lost.” And for the very same reason. He knew the Truth that makes free. He was compelled by the law of His being to show it. Christianity has heard and seen the truth that makes free. The law of its being requires that those who have not received it shall be showed that truth. Not, be it noted, primarily because those do not know but because in the nature of things Chris-

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tianity must cease to be unless it obeys the law of its life, which is the law of the life of Jesus Messiah.

We are set free at the start therefore from any uncertainty as to the nature of this obligation, or as to its peremptory demands, since there is no question about the sacredness of obligations that have their source in the nature of things—We are free then to consider how that obligation is to be fulfilled.

Necessarily Christianity cannot invent new ways for doing that which was first shown to it and then intrusted to it. Its obligation being identical with that which compelled Messiah, the very same means He used to meet it must be the means used to complete His work by those who have been intrusted with it. That is, in human acts must be

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showed forth the truth about the Father. By human acts must be illustrated the truth about human life. In other words Christianity must do for the whole human family what Messiah did for some. It must complete that for which the Word of God became Incarnate and it cannot be reiterated too often that this is true, not because it is pleasant to be generous, or because it is pleasing for the rich to help the poor, or because it is gracious for the learned to help the ignorant. In any such estimate there would be introduced of necessity the unpleasing factor of complacency, that ugly spirit that would invite those whom we are pleased to call the mean and lowly to come up and share the state of their betters. This were to insult human nature and to destroy the family

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relation. The necessity that compels Christianity to accept and fulfil its obligation to the religions is that such fidelity is the only possible right expression of normal human life, the life that has been given to men from above. So that unless the obligation is fulfilled the Life must depart since there is no other mode by which it may find expression. The only question then to be answered is, How must Christianity proceed in the performance of its obligation? And the simple because natural answer is this: It must learn from Messiah what was His mind and on what He depended. If we can learn from Him His motive—His compelling purpose—in becoming Incarnate, it seems that we have answer to our question. Nor is that motive or that purpose hard to find.

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There are three statements of Messiah which may be used to show the motive and purpose He had when He became Incarnate. These are not all but they will suffice for our present purpose. He declares that He came "that men might have their life more abundantly." In another place, that men may "know the truth and the truth shall make (you) them free." In still another place that in knowing Him, men might know the Father and so be made "possessors of eternal life."

It seems just to argue from these declarations that when men know the Father, using this word "know" in its natural sense, their life will take on the element of completeness. For to our thought eternal can have no other practical meaning than complete, and this

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new character given to human life will be evidenced by two patent proofs; men shall have their life abundantly and they shall be free.

In the last analysis each of these declarations contains the other. A free man has his life abundantly and a man having his life abundantly is free. But we do not think in absolute terms and so they may be considered separately. The meaning of the first seems to be that a man shall be possessor of himself, so that all his mental and physical powers shall be his servants to do his will, instead of, as is commonly the case, being tyrants to compel him as their slave. Nor will it be hard to realize the infinite value of this bestowal of the Incarnate One if we make note of the fact that a man's material possessions are just as

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truly divine gifts as the graces of heart or intellect, and in their right relation just as worthy; or on the other hand that the man who is tied and bound by intellectual conceit, or by the egotism of what we call culture, is just as truly the slave of his senses as the unfortunate one whose passions have led him to ignore self-interest. A man cannot have his life in abundance except as he is master of himself through and through.

But to know that to be thus master is within the possibility of human attainment changes the outlook on life from a more or less hopeless confession that a man is confronting odds too strong for him, to a confident expectation of finally being such a one as may smile at his limitations. In other words, it takes away the dreadful looking for of judgment,

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leaving instead a sure and certain looking forward to Life Eternal. For it cannot be denied that once a man is persuaded that perfectness is within his grasp, he will know thereafter that he has everlasting life. It is useless to enlarge on the marvellous change that such knowledge must work in a man's estimate of the accidents that go to make up the experience that we call living. Surely this is enough to help any man to realize the exquisite value of abundant life.

And so of that other gift of liberty. Of course there are many significances of the term, but in any sense as used by others than Messiah it is spoken of as a physical gift. There never has been a time, so far as the records go, that men have not set it up as supreme, and

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its divine quality is evidenced by the beautiful lives it has inspired in its votaries in all ages. But Messiah never talked about accidents as if they persisted, and in His teaching He never limited principles to partial expression of them. So when He said that through His Sacrifice men would know the truth and be made free, He must have had reference to the essential principle of liberty and that of course is the consciousness on the man's part that there is no power against which it is useless to struggle. As is witnessed by the truth that no bonds are hopeless except those of superstition, and by that other fact no less true that nothing can degrade a man "whose citizenship is in Heaven." However, short of this there is a meaning of this promise—partial

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indeed, but no less true—that in knowing the truth men shall have developed in them such an attitude towards life and men as will set them free from the fear of men and of things; and give space for growth to that which Messiah introduced into the world (We call it by the same name the ancients used to describe that shadow of it which testified to its being.)—It gives space for the growth in a man of *self-respect*—reverence for his manhood, without which it is impossible to think that a right human character can be developed.

All this is common-place, almost platitude. It is so much a matter of course among us that it requires mental effort to realize that men's minds have not always regarded these two things as the foundations upon which all their de-

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velopment must rest. Yet, as a matter of fact, they never entered into the category of man's thinking about a man until Messiah exhibited them in His own actual conduct. Moreover He declared (and history bears Him out) a man would never have been able to discover them for Himself; their ground and assurance being outside of the circle of human experience as men untaught of Him know this. And no doubt the reason why these conceptions are now common-places among us is because what He said concerning His teaching is true—by testing men have found that all his words and acts reveal the truth about human nature; and hence, whenever and to whatever extent His teaching has been reduced to performance, it has been found to answer so exactly to

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the definite needs of men, that the revelation has at once taken its place among the matters of course.

VII

Some may dispute the assertion about to be made; but it would not be hard to show that all the development of society that we call modern civilization has its roots in and verifies the truth of the words of Messiah just considered. Nor would it be difficult to convince any of its reasonableness, unless it were those who hold the strange opinion now and then finding expression, that it is the expansion of commerce, or the development of learning (science) that has given us those good things which make our age rejoice, and fill us with the eager hope of being able at last to estab-

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lish a right social order. But really neither of these theories has standing ground.

As to the first there is no use to say anything. It is as though one were to assert that adding pounds to his weight were the prime essential if a man would develop his manhood. It is to say that fat makes a man. The other would be more difficult to meet were it not that every age has witnessed development of learning and culture and it is possible for us reading in the light of our enlightenment (why should we not say "inspiration?") to isolate the germ of death in them all. There was never till now a perfect ideal of human life to strive after, and hence never till now have men dreamed of attaining the perfect human. We have seen Him with

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our eyes and have touched Him Who revealed to us what a man as God thinks him is like. "Therefore this is the last time!"

But there is another consideration that seems to show that in regarding scientific development as the cause of our civilization's being, we are treating an effect as the cause. So far as true science has been developed it has had for its originators men remarkable for two characteristics—characteristics that no age of the world ever knew till this age. One might safely declare that every scientist who has required nature to divulge her secrets has been a man set free from superstition and who has regarded the truth as the pearl of great price. And while it is true that many of these, for causes that we need not now discuss,

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have felt constrained to separate themselves from the company who call Jesus Messiah, and perhaps have never known till they passed beyond the veil Who it was that set them free or the "Name" of Him they served, yet for those who have the privilege of knowing that "He is the Light of Men," there is no question as to the source of their light. For the love of truth which gives liberty, the possession of one's life abundantly which enables a man to work worthily, could have been given to them by none other than that One we worship Who called Himself the Son of Man.

VIII

Perhaps the most fortunate thing in human life is that in order to enjoy benefits men do not have to know their

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source. Thus in the knowledge which men have acquired through the Revelation making them able to grow, though they attribute all to the wrong source, thus retarding mightily social development, and involving it in needless confusion, yet the eternal truth remains, and at last all men will be able to trace results back to their source and to rejoice in the fulness of blessing that will follow such showing.

It is no vain assumption to declare that our civilization (and it only confuses thought to use this word in the sense the ancients used it for it is different in kind) has its root in the Epiphany. "The Fatherhood of God," "The Brotherhood of Man," terms bandied about among us as though they were phrases that some man casually fell on,

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describe verities that hardly entered the highest dream of the highest until Messiah showed them; and yet it were safe to say that one who would dare to declare that nature is a book for man to read for his enduring benefit and blessing, who has the courage to count all that life offers as nothing compared with the joy of solving her riddles, and bringing her into subjection to man's will, was never thought of except among people whose heart and mind are at rest as to the unknown because it is an axiom among them that God is Father.

Nor is it less true that in no place beyond the reach of that Voice that declared "All ye are brethren" may a man be found whose life is devoted to solving those problems whose solution will at last provide that no child shall be

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born without having a chance for a right development. Indeed there could be nowhere found one tempted to dispute so self-evident a proposition, as that science and sociology have their source and inspiration in the Revelation were it not on the one hand for the contradiction between the life of the Church and the Revelation it was commissioned to interpret; and on the other that subtle influence that works ruin in so many lives, alluring men to find means for explaining away the truth, which if admitted would require them to rise up and become normal men by asserting their lordship over their bodies.

It may therefore be taken for granted that all that is enduring in our civilization, the foundation on which it rests, is the direct result of that Revelation

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which set men's hearts and minds at rest, by showing them that there is nothing to dread in the unseen since all that is hidden from man is in the keeping and control of man's Father; and also that other no less practically valuable verity—that a man may be free having his life in abundance.

IX

As human society is constituted at present only a relatively small portion of the race are in possession of this Revelation (let us be careful to keep in mind that it is a Revelation and not a discovery), and the rest of the peoples remain about as they have been for ages, except in so far as deterioration is inevitable where there is no growth. Nor is that portion of the race farthest ad-

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vanced which stood highest in the scale of development when the Revelation was showed. As a matter of fact the destinies of mankind (as men speak) seem to-day to be committed in trust to a people who two thousand years ago were in a state of barbarism. Yet that race has climbed to a height hitherto unknown or indeed undreamed of. And it is significant that these people, whatever may be said of their failings in their personal conduct or even in their national development, have laid such strong hold on the ideal showed and on the teaching of Messiah, that they have clung to these unwaveringly even while they have yielded to unworthy suggestions that partial understanding has found too strong to resist.

While the races which have seen the

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Revelation have grown, as all things must grow, by slow and painful stages, other races have remained as they were, helpless victims of conditions surrounding them; the prey of a continuing dread of the Beyond; unconscious of the essential dignity of human life; helpless to save themselves from the present evil. It were stultification of one's intelligence to say this is accident; and contrary to fact to say it is due to deficient intellectual power. Omitting the races of Africa (Africa has ever been a mystery) we are told that the English speaking race is not the most brilliant intellectually. Certain it is that others ran far before it in the days before the Father was showed; and yet to-day it is equally true that upon that race rather than others has seemed to

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devolve the obligation, binding not only as a moral pact but on account of self-interest and commercial safety also, of showing to mankind what is the foundation of human character, what indeed is the significance of human life. Such a privilege might indeed inspire a race to deeds the like of which men hitherto have not dreamed of. Is it boasting of America to say that its efforts on behalf of the helpless peoples unexpectedly committed to her in trust suggest that society is on the verge of witnessing such a time?

Even the suggestion of such a possibility is enough to make men rejoice that they live, since living gives them a chance to have part in such service for the human family; but practically its accomplishment involves obedience to

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the Revelation in a particular that has not hitherto been generally acknowledged in Church or State as binding on men, if they would fulfil the law of their being. It requires that men shall give up the theory that the earth and the race exist for their own personal profit to the limit of their ability to use them, and instead accept as their controlling principle the declaration of Messiah, that a man's real work is to help his Father to lift all men up to Himself.

Messiah is so uncomfortably radical and His demands cut so deep and seem so hard, if not impossible, to the one who never tried the experiment He proposes, that it is not to be wondered at if men are slow to take the last position which must be occupied before

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there can be any real civilization. It is useless to expect a world-wide civilization as long as the greater part of the family is disregarded; as it is futile to expect a civilization having its root in the Revelation of the Father to be brought to fruition by mechanical (pagan) methods. Selfishness is in essence heathenism, as heathenism is in essence selfishness; and as long as men live for themselves, i. e., make their own interest the end and aim of life, however Christian they may be in theory as a people or as individuals, they are in so far pagan, and trying to do the impossible. They are trying to establish a divine order by using material means.

But, it is hard to let go what has

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seemed to be an eternal principle, even though we frankly confess that the Word of God Himself declared it to be as shifting sand; so until men find out from experience that He told them the truth about human life, there will be need to prove that civilization depends on men knowing that God is Father and to persuade men to do that which, according to Messiah's teaching, is not only the highest privilege of a man but the normal expression of his life and energy viz., to *show* the Father to his brothers so that every man may know how glorious and worthy of love and service and devotion is the Father of us all. And this explains why the sole Mission intrusted by Messiah to His Church is to finish that for which

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He became Incarnate—because to do this demands the best use of all the powers of a man.

X

That which hinders thoughtful men, doing most to keep them from finding out how beautiful and satisfactory is this service that they have been invited to have part in, is no doubt the unreality in which all that has been called “missionary” has become involved. Men think of it as an enterprise having its origin in the mind of sentimentalists or as the fad of religious enthusiasts. So they pass it by without stopping to investigate the case on its merits. No doubt there have been individuals whose presentation of this service and whose method of work has seemed to give

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ground for such impression, but this is only to say that there are people in the world who are not as great as the cause they stand for, and who unwittingly depress their cause by their very advocacy of it. If this is true of every vocation in which human beings can find means of serving their fellows, it need surprise no one if it appears in that service of which no man is worthy until he is re-created in Christ Jesus; and in which no one could hope to be of any use were it not for the assurance of Him Who has made Himself responsible for its success that He would use mortals whom He has made clean and taught to show to their brethren the Revelation He embodied.

From this point of view we might dismiss the difficulty referred to, confident

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that even those who have not the ability to inspire others with zeal for the cause to which they have given their lives, may still be of use to Him Who will bring to completeness the family He has redeemed. But to thoughtful men there is perhaps more serious difficulty than has been suggested. According to all teachers the avowed purpose of the Mission intrusted to the Church is "to save men's souls." And that staggers some. For the Eastern peoples have already religious systems older than our oldest records, whose avowed purpose is to do this very thing for them. If we claim the right to worship God as we please, and to use the methods that seem best to us for "saving our souls," why should we not respect the rights of other people to do

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the same thing? The question has even been asked with apparent seriousness, How would we receive it if the East were to flood our country with Buddhist missionaries, insisting upon our using their modes of worship and their method of "saving souls"?

The trouble arises from the emptiness that has come into that phrase "to save men's souls." When it was coined it described one of the most tremendous ideas ever conceived of human intelligence. It became current when men after long groping in the darkness in which superimposed paganism had involved the Church, attained the height where they at last saw clearly that nothing could ever again forever intervene between a man and his Heavenly Father except the sin to which the man

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might willingly surrender himself. It began to be used generally in that stage of human development when men had finally learned so that they will never lose it again, that just because Christ died there is never a man on earth but in virtue of his manhood possesses the prerogative of standing on his feet like a man to talk with his Father face to face: and no power on earth or off it may intervene to prevent him if he has given himself to the Christ.

All real social progress dates from this. All the dreams of human liberty that have issued in the freedom we live and rejoice in took form when men had finally and practically understood this truth. What more natural than that emphasizing the point of essential importance a new evangel was

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preached wherever Messiah had come, bidding men find in Him crucified "the saving of their souls." And to-day, though the phrase has given place to other forms of words describing more exactly all that "saving" means, yet for those who know Him the old phrase makes no difficulty, for these understand what the giants who coined it meant by their words. Such know that while those men talked about saving men's souls they were dreaming of the fulness of life and of the liberty that are the gift from Messiah to those to whom the Father has been revealed. But like every phrase that embodies a great idea this has been cheapened. Men ever desire to be insured against future contingencies, even while for the present they find their bodies very pleasant

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masters indeed. Every man wants his soul saved cordially enough, but many are very well content with the present order of things; and such people talk glibly about saving their souls while they work strenuously for their bodies' comfortableness. And thoughtful men have well said, "If this be your religion I see no difference between you and the Buddhist." Nor indeed is there any difference.

If we have nothing better to offer than a form of words by the use of which men will perchance derive profit in an existence we can by no means know anything about, then we have nothing better to offer than any other religionist; and it is interesting to note that wherever Christianity has been degraded to such teaching, it bears practically the

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same fruit as do the old religions.

But if through Revelation we have learned what man's Father is like, and that it is his prerogative to work as partner with his Father to reduce all created things to harmony and completeness; if by the same Revelation we have learned the truth about human life, and the dignity of manhood, and the glorious possibilities of human endeavor when man's work is done by men who have received life from on high; if through the same Revelation we have learned that men have the sure promise of Him Who is the same yesterday, to-day and forever, that any man who wishes it may have the same relation to the Father that He Himself bears, and that He will show that man how to use even the least gifts mental or physi-

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cal, so that they may be of positive value in helping to accomplish that which the Father will do for mankind; if what we have so learned has been confirmed by the great works wrought by men whose inspiration is due solely to the accident of their being born of a race whose civilization is rooted in this Revelation; then it requires no argument to show that we have proved ourselves incapable of valuing the glory of being human if we do nothing to help show this Revelation to our brethren groping in darkness so dense that they do not even know they are human or that they have a Father.

XI

It is a pleasure to dwell upon the thought and one might well wish he

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had power to proclaim it everywhere, that Messiah never competed with men for men's suffrages. If one may so speak it were beneath His dignity to do so. He came to His brethren with a message from His Father and theirs, Himself the Message and its Interpretation, showing men those things concerning themselves and their Father which they by no trying could discover, and which were hidden from men's eyes in the very nature of things. And since these things He showed could not be made understandable except as they were demonstrated in human conduct, He bade (invited) His friends to go wherever there were people and interpret to these also the Revelation they themselves had seen and been blessed by. Yet there is never a word of criti-

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cism or fault finding, least of all of contempt, concerning the means used by men in this place or that to secure for themselves or to help others to secure a standing in the presence of the Eternal God. Compassion He expressed, the hopelessness of their quest He declared. Indeed these were the very grounds on which He rested His expressed solicitude that His friends should interpret everywhere the Revelation. If contempt has ever been expressed for those teachers who in the old time lifted whole races to higher levels of life and thought, it has been showed by those who were willing to degrade the Revelation to a system, competing for adherents with those who received homage of men before life and immortality had been reduced to the

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terms of human thought. One thing every man may assume without fear of mistake. Whatever is impudent, whatever is arrogant, whatever treats ruthlessly the right feelings of men or tramples on what men hold sacred, whatever demands of men acts that do violence to their intelligence or their self-respect has no authority from Him and for their own manhood's sake should be cast out by men—for what is unworthy of manhood no man may subscribe to.

One other difficulty felt by thoughtful men, and which keeps them from realizing the rare privilege brought to them when the Church invites their co-operation in doing Messiah's work, has its source in that almost superstition, that unlike the western races the old

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peoples are unchangeable and incapable of receiving anything that was not presented to their thought—say at least a thousand years ago. In the face of facts men talk about India and China and the rest of the peoples as though they lived in conditions so perfect that the promise of growth would make no appeal to their contentment, and that they are so enamoured of contemplating the fate which they consider it were both foolish and wicked to combat, that no dream of liberty would allure them. To be sure Japan has the day before yesterday reduced this complacency of western egotism to dust—but “Japan is different.”

Or, put another way, men hear those who ought to know better declare that “the inferior races” are not yet so far

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developed as to be “able to value the institutions of our civilization” or “to appreciate our high moral distinctions” or “to desire our ideals.” Admitting gladly that there is much in our habits of life and in our customs that is useful and convenient to us because of the conditions surrounding us, which would not only be useless but actual loss to peoples living in different conditions and so makes no appeal to them; it nevertheless remains true that to find anything in the principles upon which our civilization rests, not capable of being understood by any people whatsoever, would be to prove that there are people of a nature essentially unlike ours—that there are two kinds of human nature. For if we are Christian at all we know that our civilization

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has its root in the Revelation of the truth about human nature—a Revelation that was seen and understood by them, when our fathers (if the records be true) were right lusty savages.

Only to state the case were enough to show that the difficulty has no foundation in fact, but as though to encourage us (for no one who knows would want to leave the impression that to carry out Messiah's wishes is child's play) anyone who will take the trouble may learn that there is not a race of men in any stage of human development that has not furnished individuals who have understood the Revelation when they saw it, and have accepted it with joy and have been made free by it, having been given life abundantly.

Everyone will at once recall the

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unique experience of Dr. Gardiner in Patagonia which constrained that giant among men, Mr. Darwin, to become an annual contributor to the South American Missionary Society. An equally interesting illustration of the power of the Revelation to stir into activity those powers in a man that eventuate in liberty and abundant life is showed in striking fashion in the Philippine Islands. [Secretary Taft called attention to it recently when in speaking of the impossibility of modern civilization being built upon any other than a Christian foundation, he used the present conditions in the Philippines as illustration.] Christianity was introduced among the Filipinos about the same time that Mohammedanism came to the Moros. Of the two the Moros

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are the stronger and more virile people. They were never subdued by the Spaniards, and, as they would, descended on the Island of Luzon taking what they pleased. Among the Filipinos (speaking generally) only the most rudimentary Christianity exists to-day; for the critic and unsympathetic observer it might be hard to discern the difference between the Christianity of these people and the religious life of Asia. And yet upon the American occupation the Filipinos immediately comprehended the theories of liberty and self-government which were offered to them, and with enthusiasm set to work to acquire the training that must be had before self-government can be possible. On the other hand the Moros rejected with

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contempt the American ideas, having no desire for personal liberty, meanwhile declaring themselves to be willing to receive a despot at the hands of the Americans if he would rule them after their own ideas of government.

Among these however (as everywhere) are individuals who have been attracted by the beautiful ideas the Revelation shows so that it is true here as everywhere else, that teachers to interpret for them the Message from the Father are alone needed to enable them to be made free by knowing the Truth.

That the whole human family has not received the Father's Message so that to-day the whole earth and not alone part of it might be as our land, rejoicing in freedom and conscious power

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to do what its interests demand, may be ascribed wholly to two perfectly clear reasons. The first is that those who know have been so busy enjoying their blessings, they have forgotten the responsibility laid on them in the giving. And the other, more pitiful perhaps if less disturbing to our peace of mind, is the truth that the power that is added to a man's life by his receiving only what may be called the physical benefits of the Revelation, makes him the most ruthless beast of prey that has until now appeared on the earth.

Unhappily, too many such are developed in our partial civilization. They go everywhere in the earth seeking to gratify themselves. Among the helpless peoples they are at an immense advantage. Their doings which in a

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land like ours men understand and control by law stir the fear and hate and contempt of the helpless peoples they prey on; the White Christ is belied by those not ashamed to degrade his gifts, and His Message bringing Life and Liberty is caused to be distrusted. This state of things will probably last until Messiah Himself sees fit to put a stop to it, but it emphasizes the obligation of Christians to see that no man is defrauded of his right on account of it. It is astonishing to observe how peoples not yet enlightened are reassured by the example of men and women of whom the world is not worthy—those men and women driven by love of Him who has given them all things, who go out into the darkness to light a candle for the people who

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are in darkness, to tell those who have never heard it that they are the children of their Father in Heaven and to show them what His love for them is like.

XIII

For any man who in his own experience has learned to know what St. Paul meant, and to make his own those words of the Apostle, "Christ *my* Saviour Who gave Himself for *me*," what has been said is merely statement of the commonplaces of his life. Such people know that the last test of their gratitude is in their effort to help bring to pass that for which He prayed, and so for love's sake help Him to attain His Heart's desire. They know that the blessedness of the victory He enables

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them to win over their own bodies is, that in thus making them clean He is making them competent to have part in the service He will render to mankind; and they know that the real cause of joy for success in their own business enterprises is that it adds to their power to help Him help men. But there are many, Christian but not knowing, who feel the beauty yet cannot reduce it to practical expression; who see the ideal but have not the courage to follow after it. To these just because of their partial vision life is unrest, and success is unsatisfying after it is attained, and all the joy of winning disappears when the victory has been got. Because their life is flat, it has no perspective.

These also must have their part. There is no reason why any should

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fail of his high privilege as a man, to help make the earth sweet—And once these realize that what they have Messiah gave, and what He gave He wants them to use, their own life must be high lifted up for it has henceforth a purpose, divine because it is of the truth, and its fruit is for eternity because it is helping men to know the Father.

III

THE MEANS BY WHICH THIS OBLIGATION MAY BE MET

XIV

If men are to meet the obligation that Christianity owes to the religions, it is fair to say that in this they must follow the methods that answer to the conditions of their life and they must make use of those means with which men are familiar. There is a practical result to be reached. It is to be expected that men ought to proceed as in any other great enterprise. And it is worth while to emphasize this for it is possible that in the performance of this last and greatest of enterprises a solution may be found for the most serious problem confronting this age; and so-

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ciety may learn how it is to be saved from the desperate danger accruing from its unprecedented wealth. It is certainly true that the most serious hindrance to social development at this moment is that men have not learned practically that a man cannot be the selfish possessor of large wealth without its being a curse to his own house as well as to society, yet it is equally true that material development requires large aggregations of wealth. Without these the stores of nature cannot be made available, and it is impossible to think a fit social order until all the wealth provided for man's blessing is reduced to a form that will make it available for men's uses. No doubt this is the reason some have been intrusted with genius for directing af-

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fairs and for organization that makes possible the combination of forces necessary for the creation of wealth. Nor is it anything else than matter of congratulation that we see this ability so splendidly exhibited in our generation.

Still nobody would need to be convinced that before the resulting prosperity can be of practical value in helping towards the only result that is worth while, i.e., getting rid of the conditions and blind groping that leave a large proportion of the people helpless and another large proportion the enemies of society; some other use for accumulated wealth must be found than that which satisfied men in the ages before our civilization came into being.

A man possessed of the gift for accumulating money has at his command

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a power just as valuable for the community (meaning the human family) as the man who can conceive and reduce to form great ideas or the one who has genius for relieving human illnesses. And in the nature of things it must be true that such a man must work damage to the community if he uses his gift solely for his own purposes as surely as would either of the others.

We are advanced far enough in the way of enlightenment to receive it as an axiom that the man who retains for his own profit the secret that can mitigate suffering has outcast himself from his profession; and the man who uses literary genius for his own profit regardless of its effect on society has sinned against mankind. But we have yet to learn that the man who has the genius

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for giving the mass of men opportunity to earn their living (for at last this is what commercial or financial genius amounts to) is, like all men of surpassing ability, raised up for the betterment of mankind and not for the purpose of being able to separate himself from his brethren by the power that money brings. And indeed among the thoughtful ones (i.e., the men who know that it means degradation to live as irresponsible simply because one is secured against physical discomfort) this is clearly apprehended, so that if the large accumulations of wealth in our time subject our development to severe strain, it is also true that men who have been given the ability to gain wealth are realizing themselves more and more as stewards intrusted with power for

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the benefit of the human family. Indeed this is the surest promise that the strain will be relieved as others before it have been and that society will emerge on a higher level because of the added resources that wealth makes available.

But the question most serious (and realized most fully by those intrusted with the power) is hard to answer. How may wealth be used without damage to those helped? It has been answered thus far at least. Men must be helped to help themselves else the help given curses but does not bless. Acting on this principle much has been done by way of experiment, with varying degrees of success. It may be a question whether it is an unmitigated blessing for people to have all educa-

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tional facilities afforded them without effort on their part; or whether it is an unmixed benefit for all literature to be had without cost. It may even be declared as not proven that it is altogether good for medical and surgical relief to be had for the asking. But no one ever questioned the unmixed benefit to mankind of the liberality that provides for scientific investigations resulting in benefit to all alike. And this is exactly what Messiah invites men to help Him do. And the cause men have for rejoicing is that He saw fit to do what He will do for mankind through the co-operation of His friends among men rather than to do it Himself. In so decreeing He has given a worthy motive for culture and for work and a real use for the wealth that comes to him who

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has the gift for creating values; so that a man may use his every gift to the uttermost without risk of being cursed or of bringing distress to others by the fruits of his success.

XV

I said just now that Messiah invites men to help Him provide for experiments in science the results of which will bless all alike. It may help some to concede this more readily if we are reminded that there can be no such thing possible as real civilization till all the races have made their contribution. This has been so often and so well showed that it is useless to more than state it. But it may be worth while to say again that races cannot be expected to make any contribution to social or

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scientific growth until they at least are possessed of those traits of character which are received among us as matters of course. They must know the dignity of a man else they will have no motive to work. They must be set free from superstition, else their intellectual power will not be available. They must have moral sense else they will be a constant menace to the social order. They must know what integrity signifies else they cannot know the meaning of an obligation. And it is useless to say they already possess such knowledge for it is certainly true that though the peoples were altogether praiseworthy from the point of view from which they must be judged, the terms which have been cited describe traits they know nothing about; for their

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meaning (the meaning we give to them as a matter of course) was revealed by Him Who taught men their relation to the Maker of the Universe and to call Him Father.

In order that the peoples may possess that knowledge which they must have before they can help, the Revelation must be showed them (just as it was showed to our fathers) by people who have seen and heard. A beginning for this can be made—has already been made—by men and women going from among us and interpreting the Revelation for those whom Himself has made ready to receive them. Thus they have inoculated, as it were, the people with the truth that makes men free. That is the way it was done at the beginning of this time and the

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seed grew and the knowledge spread until our race has finally emerged from at least the grosser and most killing blight of heathenism. And so it may be with the rest of the nations, and will be if we are willing to wait. All the great races have been inoculated. The end is certain and would be even if we turned away from the work and left them altogether. Sooner or later they will know and walk in the way of life.

But we live in a time when men cannot wait indefinitely for results, for they know that delay means waste. Moreover we have come on a time when the world is very small indeed, all men's interests including that most sensitive of all, our commerce, demand that those peoples shall be producers and

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bear their share of the burden. To wait means that presently they will face us learned in the evil that they knew nothing of until the evil ones from among us instructed them. They will meet us using all the weapons our science has devised, having no principle of righteousness to save them such as saves us, for unless the strength that science makes possible is brought to them by those who give it for love's sake, they will surely secure it for themselves, knowing nothing nor caring anything about that wisdom which makes the strength worth having.

Nor can we wait for the nations to find out as we did the meaning of life if we would have them do their part of the world's work. There is no question that we and they are coming into

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very close contact. It is for us to determine whether that contact shall make the problems of social order easier to solve or whether it shall add new difficulties. For it is not merely a question whether we shall help this or that people by sending them teachers, but rather, whether any people made strong by our devices shall move upon our civilization, adding to the difficulty of the task already confronting us, the unmitigated abominations of heathenism. Were it not wiser to make them ready to bear their part of the burden by bringing to them that true science that has made us able to cope with what remains of those same abominations in our civilization?

The Church's Mission may just as truly be called a campaign for self-

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preservation as a campaign to set free those who are bound, seeing that the interests of the whole family will surely be affected by the point of view that those races shall adopt which have just begun to rouse themselves from the lethargy of ages. And what is done for their spiritual enlightenment is of the same practical importance to us as are the efforts made to know more about the physical wealth of continents, or to find answers to new problems in physical science, or to reduce valuable discoveries to practical use, or to find remedy for sore disease. For in all alike the interests of the whole family are involved.

XVI

It may be worth while to observe how comparatively little difficulty would be

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involved in helping to a right point of view the races who have been dormant while society has been making such marvellous strides upward. Only a few things remain to be done, since, thanks to missionaries and to men doing business righteously, in every nation there are already many who know and serve Messiah as truly as do any of us, and who are free as we. Yet they are as one to thousands. We cannot afford to wait until they have showed the Revelation to the multitudes surrounding them. We who are their brethren must go to their aid, by supplying them helpers whose equipment is provided for among us; nor would anyone suggest that we lack the people or the means necessary to do this effectively.

What has already been accomplished

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there shows unquestionably that the one who so thoroughly equipped the schools for women in China that these might serve as models for the Chinese when they have learned what Christianity has taught us,—that the training of their women will determine the direction of their development; would, when posterity passes judgment on our generation, rank with the men of all ages who have blessed the race. That one who made the medical schools thoroughly efficient in China would be the benefactor of all generations to come. The man who made it possible for those people to secure such knowledge of natural science as would bless and not curse because understood as by Christians, would save China from years of groping after the truth in the days of

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her material development which are surely at hand.

What has been said of China by way of illustration is true of all the peoples who during the present age have remained stagnant because they have reached the highest level they can attain without the help that God alone can give and are now waiting for someone to show them and to interpret for them the life that was revealed.

Nor is there cause for discouragement in the fact that the millions of those peoples are estimated in hundreds. Human nature being the same everywhere, the truth about human nature will make (as it has made) irresistible appeal wherever it is shown. Our anxiety need only to be that we furnish a right model for them to work by, so

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that when they are equal to the task set before them they will not be misled if they imitate that which we established among them.

To-day such a statement as this is received with a smile because it is the usual thing heard from "missionaries," but some day it will become clear as other truth has become clear that for long time seemed pure theory, and then not only will the problem be solved but forever will an end be put to the superstition that there is something inherently wrong in the possession of wealth. As some one has said, "wealth is human power stored and therefore to be rejoiced in. The point of importance is that the power be applied where heat and light may be developed for blessing and not destruction." There seems to

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be no doubt that the logical result of Messiah's teaching is that society will be set free from money's curse when this stored human power is applied to attain such ends as are worthy of human striving because they result in blessing to the whole human family.

XVII

It may be objected that emphasis has been laid too much on the material and not on what some are pleased to call the spiritual side of the Church's Mission. Such objection will be withdrawn when it is understood that what has been said is claimed to be true solely because of the spiritual verities that make material growth worth while. Creatures without spiritual sense might be endowed with the power of devils by

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the learning that the Revelation has made possible, but they could not have the power of men unless with the learning came also the knowledge of what a man is. Moreover, even the development of men's lives into the likeness of the Blessed One must obey the law controlling in the material universe. And though we confess that a man cannot live a true human life and do a man's work worthily until he has been endued with power from on high and though we may be sure he cannot even desire this practically until he has been shown the Revelation of the Incarnate One, yet, so far as the community's life is concerned, what may be called the physical expression of the divine gift will generally precede that which is pure spirit. "First that which is natural,"

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the Spirit of God declares to be the method of God's working, and so it is probably true that when men have their life abundantly they will be more apt to give ear to the truth that makes men free. It is when he loves the truth in the abounding freedom of his abundant life, that a man truly knows the Father and realizes that the life he lives must be everlasting, since he can then see clearly that the end of striving and enduring must be perfection. For we know assuredly that whatever is perfect must in its very nature be eternal.

It must also be kept in mind that the case must be stated differently according to the view point taken for granted. From the standpoint of ourselves Messiah Himself declares that He will admit as His co-workers those into whose

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hands He has placed the token that is to bear them witness in His Father's presence that He has made them fit to offer themselves a living sacrifice to their Father, to be used as the Father sees fit. But from the standpoint of those to whom His compassion went out because they were as sheep not having a shepherd, and to whom He requested men who received Him to go, teaching all those things they had seen and heard, and baptizing them; it is certainly true that love demands that they should be approached in the terms common to human nature; for while it were refined cruelty to bring them the material benefit without interpreting the Giver, it were surely a normal process to interpret the Giver by means of those tokens of His loving kindness

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which enlarge and sweeten our mortal life. Therefore it has seemed just to treat as of first importance those things which as it were prepare men's minds to comprehend that confession, which changed the despair of the old world into the hope and triumph of the new. "Thou art the Christ, the Son of the Living God."

XVIII

Great results are not apt to spring of effort made at haphazard but are generally the fruit of painful and careful and methodical labor. Messiah came declaring "the Kingdom of God is come," and that must mean, if we are content with the natural meaning of words, that the time is come when the Father will administer human society

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as its Lord and Governor. The concrete illustration of what He declared He gave in His own person, when He bade them not to seek for the Kingdom of God since it was in their midst. In Him they saw a human life entirely subject to the will of the Father. In Him they saw manifested the Kingdom of God. In Him was exhibited the earnest of what "the last time" will bring to pass—human nature in harmony with that One in Whose image it is made, of its own free choice working with the Father, doing His will, accomplishing His purpose, at last brought to the height for which it was destined; grown into perfectness of that life given it through Jesus Christ its Saviour from its sins.

But He proceeded to provide for the

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accomplishment of this purpose for which He had emptied Himself of His glory, by such organization of His forces as was in keeping with the magnitude of His design. Speaking generally His whole public life was given to the creation of His Church which was to be as His Body, bearing witness to and interpreting the Revelation He had made till all the nations should know the Father. His Church was to serve a double purpose. It was ordained to be the keeper and witness of the truth He had revealed; and into it should be gathered all who accepted Him as the Revelation of the Father, and gave themselves to Him for His use. Thus they might be united together as one man to promote the cause which is to end in the emancipation of

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mankind by showing men what is the truth about human life and helping them attain to it. And it is worth while to note the inevitable conclusion that follows from this—When a man is added to the Body of Christ, his point of view must of necessity cease to be that of the individual and become that of the body, just as the law of his life is not that of the physical universe but the law of the Spirit of God.

When He withdrew from the earth, the guidance of the Church to which those were added who came to believe that He was Messiah and on this account accepted Him as their Master, was vested in the Apostles whom He had chosen and sent. To these He had intrusted the Sacraments which were to be forever witnesses of the reality of

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the gifts he had given men. Upon these as representing His Body He laid the obligation to show the Revelation to all mankind. These were the official (if it may be so spoken) witnesses of His Resurrection. On the good faith of these He depended for the fulfilment of that Mission He came to perform and for whose accomplishment He laid down His life. The value of this to-day is beyond estimation, for so it is provided that the ground on which the men of this generation may declare that they know they have received a Revelation of the Father which has taught our race what the truth is about human nature, rests not on documents but on the testimony of the eye witnesses of that Revelation which through the ages has been passed

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from living men to living men; so that there is nothing of human history so surely guarded as the Revelation of Messiah, the Message sent from the Father.

Nor does its value end here. He declared that to the one seeing in Him the Revelation life from above would be given. But this is a matter altogether outside of human experience. How could any man know this promise has been fulfilled were it not for his baptism, the token Messiah Himself gave to confirm it and to which He attached the assurance that it is so? Again He declared that this life so given would be sustained by the Bread which came down from Heaven. But this also is altogether outside of human experience. How could any man

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know that the promise is fulfilled in Him (the more that in spite of the best effort he can make he is not worthy to be named by the Name of His Master) were it not for the Sacrament of the Body and Blood of Christ, the token Himself gave as witnessing that His servants are to be judged by His Righteousness and not by their fallings short, as well as assuring them that in feeding on that because they know He is faithful they do indeed feed on Him by Whom this life became theirs?

Nor would it be easy to find any other means of knowing these things. For though one's experience does (in the very nature of things must) as life advances confirm the truth at first received on testimony that may be weighed; yet we all know how unre-

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liable any witness is that ourselves bear to the thing we want. It is distressingly easy to substitute shadow for substance, and to mistake our private opinion about His teaching for the very Revelation that He gave to mankind. So that it were difficult to understand how it would be possible for men to go forward with confidence declaring this is the Revelation of the Father, were they not able to show those tokens which Himself gave and whose meaning living men have taught to living men since the day Himself gave them. And not only so, but those tokens administered by living men whose choosing and sending have been guarded by every precaution that He Himself thought to be necessary.

But it ought never to be forgotten

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that though He Himself established His Church, and to it intrusted the Message and the Sacraments He ordained as declaring the reality of the gifts given from above, the Church is but a means to an end. It has no power to save or to destroy. Its office is to declare to men that they are redeemed, and by the manner of its life to show men what the Father is like, and to interpret for men what the love of the Father is for His children, and to teach them how to do His Will, just as Messiah taught and showed while He tabernacled in flesh. It is to bring together in one body so that their strength may be applied as the strength of one, all who believe His Word and commit themselves to His guiding; for He knew what experience is teaching

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us, that in order for all men to know the truth so that each man may live in the joy and completeness that is the Father's will for all mankind, it will require the help of all, working each in his vocation and adding the truth that his life exhibits to the sum of the witness borne that He is the Way, the Truth and the Life.

There is one promise He made to His Church that it is always well to remember and may be worth recalling here for our encouragement, as it was surely intended to be. He had left the Church to finish the work He had begun, surrounded by conditions that as men speak were impossible and useless to combat; and apparently as if to reassure His friends and to make them able to see how not their weakness but

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divine power was His Church's hope, He gave it the amazing assurance that it should control public opinion. "Whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed in heaven," He declared. The men of that generation might well have thought this impossible, but it has turned out to be just as He declared, for all that is true and strong and clean and that makes for self-control in the public opinion of society to-day is the gift to mankind of Christian living even as the Church's Head has promised.

XX

So simple does all this seem that it may be doubted whether any question would have ever arisen concerning it,

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if the church had not been overborne by the influences of heathenism by which it was surrounded. The time came when the Church turned aside from the work for which it was created and sent, to interpose itself between men and their Father whom it had been sent to reveal; thus introducing a form of bondage more dreadful than had been dreamed of in the world before Messiah. The Church could do more harm as she knew more of the truth, and so we read how she attempted not to enslave men's bodies only but their minds and their manhood; that men might be subjected utterly to the caprices of those who would make gain of them.

Perhaps there is no single exhibition more striking of the greatness to which the Revelation lifts men than was

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showed in a day when having come to understand clearly what that was the Church had to teach, having learned that to speak of a man's freedom is another way of saying that men may approach the Eternal as sons, through Him Who died for us and gave Himself for us, on being compelled to choose between the Church and their freedom men chose the last as of the first importance, though they had been steadily taught that such choice took from them their hope of salvation. There can be no clearer exhibit of the splendid courage Messiah imparts to men than to see them thus dare to face the awfulness of the unseen rather than surrender the glorious manhood He had revealed to them.

But it was not possible that men who

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had in spite of all clung to the truth they knew, would supinely wait to be destroyed. The freedom they had chosen compelled them to investigate for themselves that they might find out whether indeed the Church had this awful power to cast men into hell, and of course they found out that such teaching was the creation of shrewd men who would use it to enslave their fellows. Then men set themselves to form a new theory of the Church for they justly claimed that they more nearly represented the Revelation in proclaiming liberty than did those who sought to enslave them. And men's minds became inflamed (for men at best are mortal) and even in England, though looking back it is hard to see where was the need, God's people sepa-

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rated themselves into hostile camps, in the very presence of the enemy and until this day have not been able to realize that private opinion and partial definitions are not sufficient cause to divide brethren, and to this day is seen the dreadful waste that must attend divided councils.

XXI

It may comfort us to remember that though it is the Will of our Master that His servants as one man shall labor to make known His Revelation and therefore it must follow that when Christians become really jealous for Him and not for their own opinions they will all get together to work for Him, and do that which they are barely touching to-day; yet He never said He

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would not use any other means than His Church to make known the Revelation of the Father, even though the Holy Ghost taught men to call this His Body. He used the heathen nations when Israel failed Him, how much more then will He use, as He has used, companies of men baptized into His Body who, for love of Him have banded themselves together to do His work, driven by His Church to believe that only so can they bear faithful witness to the truth that makes men free. Judged by the glorious service they have rendered to our nation, as to the nations, in helping men to know the salvation of God, he were bold who could grudge to call these churches, or who ceased from praying that the Church the Mother of us all may so

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overwhelm them with loving that they can no longer consent to withhold from her the strength and support and close union which the Mother may claim by right from her children.

If apology were needed for closing this lecture with a plea for Church unity it would be justified by the conditions in the East. There the native Christians are not as some might suppose a disorganized company. They are being surely crystallized into separate communities by the divisions that separate us, to that when the time comes (nor is it far off) when the foreigners will withdraw, leaving the native Christians to administer their own affairs, these will be confused and hindered by the distinctions that now separate their teachers from one another; distinctions

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which we should find it hard to justify and which they, after years perhaps, will learn had their origin in the political disputes of another race. Surely under such circumstances the unity of God's people becomes a topic of grave importance when we are considering the means by which the obligation Christianity owes to the religions is to be met and a Churchman may be forgiven if he protests that the burden of responsibility rests with the Church. By its very being the Church excludes individualism, proclaiming that the one baptized becomes a member of that Body which is to complete the work for which the Word of God became incarnate, by revealing the Father to men, and by proclaiming the redemption wrought by Him Who gave himself for

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the sins of the whole world. Truly the Church cannot rest until the last effort has been exhausted to bring the members of Christ's Body together that His prayer may be answered, "that they may be one even as we are one."

THE END

